

Signs of the Times



FUNDAMENTAL PRINCIPLES. No 3.

“God is no respecter of persons.”
Acts 10:34.

“If any man hear My sayings, and keep them not, I judge him not; for I came not to judge the world, but to save the world.” John 12:47.

“We are ambassadors therefore on behalf of Christ, as tho God were entreating by us; we BESEECH you on behalf of Christ, be ye reconciled to God.” 2 Cor. 5:20.

“Not that we have lordship over your faith, but are helpers of your joy; for in faith ye stand fast.” 2 Cor. 1:24.

“Neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock.” 1 Peter 5:3.

“Knowing therefore the fear of the Lord, we PERSUADE men.” 2 Cor. 5:11.

SIGNS OF THE TIMES



The Home of the "Signs of the Times."

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OUR PUBLICATIONS



HAT our friends may become more familiar with our general line of books, tracts, etc., we are giving each week in this column a review of the items as they appear in our catalog. You will be instructed as well as interested by perusing this page carefully each week.

The Conflict between Capital and Labor

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Sigms of the Times.

"But as we were allowed of God to be put in trust with the Gospel, even so we speak: not as pleasing men, but God, which trieth our hearts."

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A. TAIT, }

"IT IS WRITTEN."

Divine Life Triumphant Over Physical Life.

THUS Matthew speaks of the temptation of Jesus: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Mark: "And straightway the Spirit driveth Him forth into the wilderness. And He was in the wilderness forty days

man had fallen, but which must be met successfully in order that man might have a part in the kingdom of God. Not all the temptations which Satan brought are recorded. We may well believe that every hellish art of which the adversary had been capable, which had been successful in the destruction of the souls of men in past ages, was plied as never before. For this time Satan had waited. Since the hour when God had pledged that the Seed of the woman should bruise the serpent's head, Satan had waited for that Seed. The first head of the human family had met the subtle devices of devilish art, and yielded—yielded liberty, dominion, righteousness, innocence,

devil. What subtle, hypnotic influence the enemy used, what discouragements of a thankless, sinful race were placed before the Son of God, how the very temptations which he brought were made to seem the very cherished thoughts of the Tempted One Himself, we do not know, we can not fathom. But we do know that every means was employed which Satan could use to overthrow the Second Adam, and in Him all the human family, and that, too, when He was weakened, wasted, worn, harassed, by all the doubts and fears and weaknesses of the ancestry of "the seed of David."

THE three temptations given are typical



"All these things will I give Thee, if Thou wilt fall down and worship me."

tempted of Satan; and He was with the wild beasts." And thus Luke: "And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness during forty days, being tempted of the devil."

So OPENS another chapter in the life of Christ Jesus, in which it "became Him" to meet what man had met, and before which

must fall, that all the hopes of the human might die with His fall, and the very throne of the universe might be disgraced.

AND therefore Jesus was driven to the conflict. Filled with the Spirit, with God's voice, "Thou art My beloved Son," sounding in His ears, He went forth to meet for man the inevitable conflict with the world, the flesh, the

temptations, covering in general principle all that come to man. We consider but one. "If," said the tempter, "Thou art the Son of God, command that these stones become bread." Surely, You have fasted long enough now; *serve Yourself*. You have miraculous power, use it for Your own fleshly desires. *Feed Yourself*. In self-service, in self-indulgence, lies destruction. To this our first mother yielded. For this Esau sold his blessed birthright. On this account thousands of Israel died in the wilderness when God gave them up to their own lust, but "sent leanness of soul" and all the consequences of their sin. To this lust Alexander yielded the will that had conquered the world, and died in a drunken debauch. We can not name the

untold millions who have in the past sold their birthright in God to appetite, nor the myriads now who are selling it daily at the shrine of fleshly lusts, that the palate may be tickled, for instance, by the wine which "goeth down smoothly," but which at the last "biteth like a serpent, and stingeth like an adder." And then the myriads who are victims of appetite in some other way, who "dig their graves with their teeth," and by gluttonous and unwise eating and drinking have laid the foundation of incurable diseases and opened premature graves.

TO BREAK this power of appetite Christ came and was tempted. He did not enter upon His mission to serve self. The human soul could be saved, but the power of salvation was the Word of God. Therefore Jesus sought for that power, and however great His own flesh clamorings, He must not indulge them when greater considerations were at stake. Let the body become emaciated, the appetite clamor, He must know the greater power over life from the Word of God. And, therefore, He answered the enemy, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Fifteen hundred years before, the Son of God had spoken the same words through Moses to Israel in the wilderness, to teach them that the life of God in His Word must be dominant over the perverted, fleshly life. Deut. 8:3. To teach this, God had given the daily manna. To teach it again, the Bread of Life came to the world and lived what before had been taught. The Word of God was potent to meet the enemy. "It is written" was mightier than a thousand temptations of the enemy. Jesus Christ taught it in this object-lesson as a continual, ever-present, living principle of life.

MAN in a large circle of the professed followers of Christ has thrown the sop of forty days of Lent to a remorseful conscience, and given the rest of the year to the indulgence of the flesh. Like all unbiblical things it takes the form of a fetish, the worship or adoration of which in observance is counted as so much good works to the credit of the soul, endeavoring to make it a partial offset, at least, to the year of indulgence. It started as a forty-hour fast, covering the period that Jesus was supposed to have been in the grave. Then the fasts of Moses and Elijah and Jesus were appealed to as precedents, and the forty-hour fast became a forty-day observance, beginning with Ash-Wednesday, this year February 28, excluding the Sundays, which still bear their original pagan stamp of being days of feasting, hence are called not "Sundays of Lent," but "Sundays in Lent."

BUT this device of man misses the great lesson. Jesus declared as the very foundation of discipleship, "If any man would come after Me, let him *deny himself*, and take up his cross *daily*, and follow Me." Luke 9:23. "I die daily," wrote Paul. Daily by faith the carnal man was placed upon the cross of Christ. Daily by faith the divine, eternal life of Christ came in to dominate and rule. And, therefore, the true Christian can say: "I *am* crucified with Christ; nevertheless I live; yet not

I, but Christ liveth in me; and the life which I *now* live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20. "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit [the life of God] do mortify [put to death] the deeds of the body, ye shall live." It is a daily, constant work, but the power of life in the Word of God will be found all-sufficient without any human devices. "It is written," day by day, is worth a forty years of Lent. Not by human device, but by the Word of God are we saved. "Concerning the works of men," says the psalmist, "by the word of Thy lips I have kept me from the paths of the destroyer." Ps. 17:4. "Thy Word have I hid in mine heart, that I might not sin against Thee." Ps. 119:11. If we would know Christ's triumph, we must take Christ's way.

THE KEY THAT UNLOCKS HEAVEN.

WE have the warnings of the Word of God that faith will be scarce upon the earth in the last days of this dispensation. Looking down to our own time, through all the experiences of His people, our Lord exclaimed, "When the Son of Man cometh, shall He find faith on the earth?" Every scheme which Satan can invent is now being used to destroy faith in the hearts of men.

Nevertheless, living, working faith in the hearts of loyal children of God will be a reality right up to the time of our Lord's appearance in the clouds of heaven. Of the company which stands triumphant at that time the prophet says: "Here is the patience of the saints, they that keep the commandments of God, and the *faith* of Jesus."

We may know definitely that if we are engaged in the work of weakening faith in the Word of God, in the plan of salvation, in God's justice and goodness, we shall not stand with that company which triumphs with the triumph of Christ. The Word of our God is sure and steadfast, and the triumph of His purpose is sure. There is no necessity for doubtings; there is no restfulness therein.

On the other hand, there is a blessed stability about the experience of the true Christian. It is because there is a solid foundation to the Christian life. It is built upon the Rock Christ Jesus, which no storms of doubt or fear, no waves of opposition, can hope to overthrow. Having that, we have the blessed peace which comes of settled conviction, assurance, faith.

It was never God's design for man that he should be continually harassed by doubt—or ever so harassed. The admonition of our Saviour is, "Neither be ye of doubtful mind." The assurance which the Father desires we should have is beautifully expressed in that wonderful twenty-third psalm: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. . . . Yea, tho I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me."

It is also well expressed by the prophet Isaiah: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he

trusteth in Thee." Isa. 26:3. But with the ungodly it is not so. Doubt and perplexity are their continued portion, and perfect trust and confidence they never know.

The reward of belief is a bulwark of eternal strength. It is a divine shield which the arrows of the enemy can never pierce. "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." Prov. 18:10. "Whoso putteth his trust in the Lord shall be safe." Prov. 29:25.

There is no occasion for doubt here. He who holds the universe in His hand, who made it and all that in it is, has made Himself surety for every promise that His Word contains. It is more substantial than the mighty hills; for they are but the creation of His hands. At His word they come into being; at His word they consume; but His promise is established upon His very character, and so can not fail. He who has faith in that fact has in his possession the key that will unlock heaven. He who trusts in that stability can never be moved; he who is surrounded by that bulwark can never be overthrown; he who carries that shield can never be pierced by the fiery darts of the wicked one; and he who has this hope in Him "purifieth himself even as He is pure."

How much better, more satisfying, is the condition of such a one than that of the doubting, vacillating soul who refuses to be in harmony with God and His ways and works. "The wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57:20, 21.

Nowhere in the Word of God is there any promise to the doubter; therefore we can not afford to be of a "doubtful mind." The purchase price of peace, assurance, hope, and trust is perfect faith in Christ. That is the key which unlocks heaven and makes its treasures ours.

"NEW LIGHT."

THE claim to new light on religious questions is quite common in our day, and it is a blessing that we have reason to expect; for "the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. But everything that is new is not necessarily light. Even tho it be brilliant, it may dazzle, rather than strengthen, the sight. So Satan, knowing that increase of light upon the Word of God is due to them who walk in the light, and knowing the delusive effect of false light, takes advantage of those who are susceptible to deception. He is able to assume the rôle of "an angel of light;" therefore we are told that his ministers also may be so transformed. 2 Cor. 11:14, 15.

But while the people of God are assured of advancing light on His truth, we are not to understand that it is to be gained by throwing away truth that has led His people in the past, and looking for that which is altogether antagonistic to former teaching of the Spirit. As to such as would advocate such a course we have only to say, "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Isa. 8:20. The law and the testimony will always be in harmony, and those through whom God

would give increased light will always harmonize with His recognized instruments and teaching of former days.

To those who walk in the light, new light from the same Source will be an addition to former light, and not a substitute for it; while those who feel that they must put out the light they formerly had from "the law and the testimony" in order to receive new light, merely exchange light for darkness and delusion. "If therefore the light that is in thee be darkness, how great is that darkness." Matt. 6:23. "Take heed therefore that the light which is in thee be not darkness." Luke 11:35.

An Object-lesson.

Some imaginary new light came to certain ambitious princes in Israel during the sojourn in the wilderness. They had all along acknowledged Moses and Aaron as their leaders and as the mouthpieces of God; that is, they had nominally so acknowledged. But their envy and covetousness of position led them to murmur against Moses and Aaron. To these men they said, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" Num. 16:3.

Now the Lord had selected Moses and Aaron for the positions they occupied, and this fact had been emphasized on various occasions, and acknowledged by the people in general. But by some means these dissatisfied "princes" had received new light, to the effect that all the people were holy, and therefore Moses and Aaron were no longer to be recognized as the special instruments of the Lord. That light had become darkness to them, and the new light was so dazzling and so alluring that it drew quite a following.

Korah, Dathan, and Abiram, the leaders in this insurrection, were soon surrounded by two hundred fifty *leading men*, and, of course, a much larger number of less influential adherents. In fact, the dissension was so widespread that Moses and Aaron were greatly perplexed. But they took it to the Lord in prayer, and allowed His counsel to settle the matter. The record tells us how suddenly and effectually the new candle was snuffed out, and how the Lord vindicated not only His own choice of leaders, but also His testimony to the people through them.

Where Satan Finds Advocates.

It ever has been true that the adversary's most obstructive work has been through a pretense of new light for the church; but invariably he has found his instruments among "princes" who have become skeptical regarding formerly-accepted testimony, and envious of some who have been called to leading positions in the Lord's cause. Ever since the days of the apostles there have been those who would arise in the church with an ambition to draw away disciples after themselves (Acts 20:28-30); and their success has ever been through departure in some way from "the law and the testimony," and the consequent following of some imaginary new light.

It is also true that in every crisis through which the church has passed, the Lord has vindicated the "old paths" marked out by His Spirit. The perversions thereof never have been able to stand the rays of the true

light. So the people of God may rest assured that in every test, those who stand firmly on the true landmarks of "the commandments of God, and the faith of Jesus" will never fail of seeing the Lord's side so emphatically marked that none need fail to discern it. The line will be drawn by the unerring hand of God, and not in the wisdom of men. G.

IN HARMONY WITH GOD'S PURPOSE.

FEW of us realize what God's fixity of purpose means to us or to this old world on which we live. He declares of Himself that He is "the same yesterday, and to-day, and forever." If His purpose were a vacillating one, the history of this world would be far different from what it is.

"I am the Lord, I change not; therefore ye sons of Jacob are not consumed." That was said many hundred years ago, and still they are not consumed, tho they are mingled with every nation under heaven. God had promised a Redeemer to come through that people; and until that was accomplished, God kept them a homogeneous people in the land where they had been an independent nation—and all this in spite of their overthrows and uprootings. Other nations had been overthrown and disappeared; but God had spoken a purpose concerning Israel, and that people could not be lost. In every nation the scattered fragments of that people are found to-day, and still the people are not lost as a distinct people.

The scattered condition of the Jewish people to-day is in direct fulfilment of the word of Jehovah concerning them. "They shall know that I am Jehovah, when I shall disperse them among the nations, and scatter them through the countries." Eze. 12:15.

God's preservation of Israel was in harmony with His purpose concerning them and the world. He shows that same unchangeableness now in bearing with a sinful world until every honest soul has been won from the clutches of the enemy, whether that soul be Jew or Gentile, "barbarian, Scythian, bond or free." Were He changeable, we might expect Him to alter His purpose and wipe the wicked world out of His sight. But He does not do it. We learn from Eph. 3:11 that God has an "eternal purpose which He purposed in Christ Jesus." An eternal purpose is not a changeable one. "Every purpose of the Lord shall be performed." Jer. 51:29. "I have purposed it, I will also do it." Isa. 46:11.

True, the Lord has not carried into execution all the punishments pronounced upon individuals. When they have repented, He has turned away the punishment. But that did not affect His great purpose concerning man. Rather it was in direct line with that purpose and with His character as "the Lord God merciful and gracious."

The Eternal Foundation.

Because the Lord is unchanging and His purpose an eternal one, this earthly home will again be man's possession, in spite of man's forfeiture of his right, and righteousness will yet replace the rule of sin. To fulfil that mighty purpose, God found it necessary to "lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." Isa. 28:16. We learn from Eph. 2:

20 that our Lord Jesus Christ Himself is that foundation-stone, upon which was established, and is now being completed, that wonderful building of God's purpose concerning man.

It was necessary that such a foundation stone as God required for that work should be a tried and proved one. God's purpose must not fail. That Stone was first tested when rebellion raged in heaven. It was tested again when the author of that rebellion in heaven attempted Christ's overthrow in the wilderness of this world. The test came again in the Garden of Gethsemane and upon the cross. It was indeed a tried one; its worth was demonstrated; and now it has become the foundation Stone of God's glorious building.

Ritual-ridden religion refused to honor or accept that Corner-Stone. As a result of that attitude, that system withered and shriveled and wasted into the bleakest kind of dead ceremonies, its house left desolate, its holy of holies flung open to the gaze of the multitude. To that system and to those who held it that Stone became "a stone of stumbling and a rock of offense." But those who belived on and accepted Him became "lively stones," and are built into that "spiritual house," offering up "spiritual sacrifices, acceptable to God."

The Only True Way.

Thus has God shown us by a wondrous object-lesson the wisdom of harmony with His eternal purpose. It is never safe or wise to battle against the purpose of the Almighty. The better way, the only sure and true way, is the way of His choosing, harmony with His unchanging purpose. Then will we share in His everlasting triumph. It is better to do right than to do the way our wills may choose; better to think right than to think the way we may choose to think. Our doing can not make wrong right; our thinking can not alter fact.

God's way is right and will triumph; if we are in harmony with that way, we will triumph with it. The question for each one is: "Would I rather have my own way? or would I rather share in the eternal triumph of God?" We can not have both unless we have chosen God's way for our way. It is the part of wisdom to say, "I will be in harmony with God's way and triumph in His victory." S.

Question Corner

1780.—Use of the Tithe. Deut. 14:22-29.

Will you kindly explain the meaning of Deut. 14:22-29? It would seem from this scripture that we could appropriate the tithe as we please. S. J. P. and MRS. C. A. F.

The regular tithe belonged to the Levites, the tithe of the Levites belonged to the priests, as is very clearly stated. There was another tithe, and some argue a third tithe, which was used for the entertainment of God's people at the place where they met together; but the regular tithe itself was used for the house of the Lord and the support of those who ministered there. You will see by Deut. 12:5-7 that to these gatherings of God's children was to be taken all their sacrifices and all their offerings, together with the tithe; and that was also intimated in the 14th chapter by the "firstlings of thy herds and of thy flocks." See Neh. 10:37, 38. That the tithe should be brought to the Levites and the Levites should bring their tithes up to the house of God to the priests. Look up the related passages by the marginal references and you will see how clearly it is stated.



“THE PERNICIOUS EFFECTS OF STATE LICENSE.”

[From Governor Folk's Message.]

I HAVE heretofore spoken to you of the pernicious effects of the state's licensing the liquor traffic in any form. The high-license law should be amended so as to eliminate the licensing of the liquor traffic by the state. If the liquor business is an evil thing it should not be permitted at all. Certainly the law should not sanction such a business, and by licensing it make the state a partner in the iniquity. Stripped of all useless verbiage, this act levies tribute on all debauchery and crime; in this respect it is indefensible from any moral standpoint. If it be insisted that men will drink and sell liquor anyway, and the state may as well profit by their appetite and lust for gain, it could with equal force be argued that men kill, and therefore the states should license murder in certain forms and in certain places so as to profit by this weakness of mankind.

If it be said that the licensing of the liquor traffic be justifiable when the proceeds of the license go to help maintain our worthy institutions, the answer should be: The state of Missouri is wealthy enough to support adequately its institutions without making them owe their existence to the licensing of a business that degrades the youth and pollutes the morals of men. If it be right to maintain our institutions in part by the licensing of the wrong, the same principle would justify the support of our institutions wholly and even the state government from the fruits of legalized crime. The government of Monte Carlo draws its sustenance from the licensing of the gambling table, but such an idea is abhorrent to every Missourian. It would be wrong to support the state government by putting a price on evil. It is wrong to license the liquor traffic at all. This is not the demand of frenzied morality, but of a sound and healthy public sentiment that will not tolerate the sharing in the profits of vicious practises.

THE PATENT MEDICINE CURSE.

[From "The Stimulant Habit," a booklet by Dr. E. C. Loomis, health officer of Vermillion County, Ind.]

THE plea is made by the Prohibition party that the government fosters the alcoholic drink habit. They rail at the army canteen, as a drunkard-maker, and yet patent medicine syndicates make a thousand times as many. Blinded to this fact, temperance people pay but little attention. Worse, these syndicates are actually lauded. We quote: "Peruna has among its friends many of the leading temperance workers in the country, who give it unstinted praise and do not hesitate to indorse it by the use of the most extravagant language. Peruna contains 23.16 per cent. of alcohol by weight. Lydia Pinkham's Vegetable Compound, 16.67 per cent.; Green's Nervura, 17.20 per cent.; Hood's Sarsaparilla, 18.80 per cent.; Paine's Celery Compound, 21 per cent.; Ayer's Sarsaparilla, 26.10 per cent.; Warner's Safe Tonic Bitters, 35.70 per cent.; Parker's Tonic, 41.60 per cent.; Hostetter's Stomach Bitters, 44.30 per cent.," etc. Millions of dollars' worth are sold each year. Beer contains from two to three per cent. of alcohol, and yet these worthy reformers hurl the most scathing denunciations against the brewer and saloon-keeper. By drinking compounds ten times as strong, for some real or fancied ailment, or to revive drooping spirits, prohibitionists are inspired to prodigious labors.

The author is glad to admit that thousands of the people who daily use patent bitters would not do so if they knew the nature of the deadly mixture. The Prohibition party would do well to educate the masses along this line. It is no exaggeration to say

the amount of alcohol consumed this way by Christians, prohibitionists, reformers, and ordinary people is equal to, if not greater, than that drunk in the saloon.

The method of advancing these bitters in the newspapers is apparently as infamous as that of beer and tobacco. Modesty, too, is evidently a lost virtue, else why should a woman having a "trouble" wish to parade herself by a Peruna-Pinkham "testimonial" and a companion picture, the whole being little less than a "state of nature" display held up to the gaze of suffering men.

The Terra Haute Brewing Co., freighted one week to the Peruna Company, as sample shipment only, four carloads of high wines, eighty barrels to the car, each barrel containing ninety gallons, making a total of 28,800 gallons to make an authorized temperance drink or medicine.

THE BEER DELUSION.

THE great brewery interests of the country are the most persistent advocates of the army canteen. And the plea of those who cater to these interests is that beer is a "light drink," and supplies to the soldiers a healthful, or at least a comparatively innocent, beverage as a substitute for the stronger liquors obtained in the outside drinking-places. But this plea is all a delusion. The Toledo Blade gives the testimony of several physicians who speak from experience on this point.

One says: "Beer kills quicker than any other liquor. My attention was first called to its insidious effects when I began examining for life insurance. I passed as unusually good risks five Germans—young business men—who seemed in the best of health, and to have superb constitutions. In a few years I was amazed to see the whole five drop off, one after another, with mild and what ought to have been easily-curable diseases. On comparing my experience with that of other physicians I found they were all having similar luck with confirmed beer-drinkers, and my practise since has heaped confirmation on confirmation."

Another physician of wide experience says: "Among the dreadful results of beer-drinking are lockjaw and erysipelas, and the beer-drinker seems incapable of recovering from mild disorders and injuries not usually regarded of a grave character. Pneumonia, pleurisy, fevers, etc., seem to have a first mortgage on him, which they foreclose remorselessly at an early opportunity."

A further testimony is that "adulterants are not the worst feature in the composition of beer; it is the beer itself. It stupefies the intellect, because it is a narcotic, and cumulative in its effect."

Again we are told that "beer-drinkers are absolutely the most dangerous class of subjects a surgeon can have to operate upon. Insignificant scratches are liable to develop a long train of dangerous troubles."

Dr. T. D. Carothers, in a "Total Abstinence Leaflet" published in Chicago, says:

A remarkable revelation of the most serious injuries occurring in beer-drinkers has come to light in the neighborhood of Manchester, England, in the past two years. As far back as 1884 attention was called to the numerous cases of alcoholic paralysis in this vicinity. A few years after, a noted expert described similar cases which seemed to be very numerous in that section. From that time on these peculiar cases have been increased, until last year an examination was made, and it was found that in the neighborhood of Manchester and the mill districts about, alcoholic paralysis was almost an epidemic. Three hundred cases were noticed at Manchester, and nearly five per cent. of all the cases seen in the hospitals in this region, and extending to Liverpool, and even to London, showed this kind

of palsy. A careful inquiry revealed the fact that nearly all these victims were beer-drinkers. An analysis of the beer showed the presence of arsenic in sufficient quantity to account for this peculiar palsy. Experts visited breweries and obtained specimens of beer, finding arsenic in nearly every instance. More careful examination showed that sulphuric acid entered into the manufacture of glucose used in the beer. This acid was made from iron pyrites, and contained quantities of arsenic. It was used on account of its cheapness, and in large quantities by many of the leading brewers.

LIQUOR MANUFACTURE ON THE INCREASE.

WHILE the territory covered by prohibition in the United States is on the increase, the manufacture of alcoholic beverages is also on the increase. An analysis of the reports of the commissioner of internal revenue, for the Associated Prohibition Press, shows some remarkable figures. Distilled spirits deposited in the United States bonded warehouses during the year 1905 amounted to an increase of one-ninth over the previous year. In spite of the enormous increase in the production of beer, the demands of the nation require the production of nearly three times as much distilled spirits as it did twenty years ago.

About the only class of these spirits that has any extensive legitimate use is "pure" alcohol, and the statistics show that we are using about the same amount of alcohol that we did twenty years ago. As the cost of alcohol is less than 20 cents a gallon, and the tax thereon is \$2.20, it is practically barred from legitimate uses. Whisky, which is almost wholly used for improper purposes, is produced in about five times the amount as twenty years ago. The market requires about six times as much gin as it did twenty years ago. This increased production of gin represents, in a large measure, the increased imminence of the negro problem. Gin is the drink of the negroes, and this two millions of gallons of the stuff annually poured down the throats of the ignorant negro represents a frightful burden of trouble.

Fruit brandies, in these revenue reports, show an enormous increase. Rum is about stationary. High wines are rapidly decreasing, but their places are being taken by new-fangled decoctions of various sorts which are substantially the same thing.

MERELY FOR REVENUE.

A STATISTICIAN, who has made an exhaustive examination of a work entitled "Richardson's Messages and State Papers of the Presidents," finds that "while almost every other topic of finance, business, and politics has been treated by our distinguished line of Executives, and while the wrongs of every nation on the globe have been more or less fully recognized by them during the past 125 years, yet absolutely no reference ever has been made by any President to the question of temperance, prohibition, or the evils of the liquor traffic, as they vitally concern millions of our own people. Under the subject head, 'Distilled Liquors,' are about a dozen references, but instead of comment upon this topic from the point of view of its peril or importance as a moral issue, or economic evil, every instance is simply a reference to the collection of government taxes on the product in question."

President Roosevelt has come a little nearer the point in his last message to Congress, but it is a mere hint. He says:

I would urgently press upon the attention of the Congress the question whether some amendment of the internal revenue laws might not be of aid in prosecuting those malefactors known in the Indian country as "bootleggers," who are engaged at once in defrauding the United States treasury of taxes and, what is far more important, in debauching the Indians by carrying liquors illicitly into territory still completely under federal jurisdiction.

And, after all, the only difference between the "bootlegger" and other dealers who sell liquors in government territory is that one pays for the privilege, while the other does not. The government's label seems to be an antidote for alcoholic poison, in the estimation of the federal revenue laws.

FUTILE ATTACKS.

[By Mary M. Hunt, World and National Superintendent of the Department of Scientific Temperance Instruction of the W. C. T. U.]

WHEN the brewers in this country began to complain of a decline in profits, a certain class of critics, among them moderate drinkers, began through various channels to make the vague charge, industriously repeated to school superintendents and school boards, that the indorsed temperance physiologies used in our public schools are inaccurate in their teaching against alcoholic drinks.

These critics were told by the friends and advocates of this study that the truths taught in those books were sustained by standard authorities and touched a vital question of private and public morals, namely, that of the sobriety or inebriety of coming generations, hence the charge of inaccuracy should be proved or be withdrawn.

Thereupon a self-appointed committee of fifty organized a costly system of experiments conducted through a period of ten years "to ascertain," they said, "the effects of the occasional or habitual use of a moderate quantity of wine, beer, or spirits upon the health and working powers of man," and "to free our public school system from the incubus [scientific temperance instruction] which rests upon it."

The report of the experiments made by this committee fills two volumes of 800 pages. The results of that report for evil would have been incalculable if only a surface consideration had been given to it, for it presents a seeming array of testimony in favor of that same moderate use of alcoholic drinks that through the centuries has eventuated in the alcoholic degeneracy that has destroyed individuals, families, and nations.

The Committee of Fifty Self-Condemed.

An exhaustive investigation was made of every one of these experiments to find what they really did prove, and of all the so-called evidence gathered by this committee of fifty from innumerable sources. This investigation shows that, when honestly interpreted, their experiments furnish experimental demonstration, not of the inaccuracy, but of the truth, of the testimony of science as presented in the indorsed public school text-books against even the moderate use of alcoholic drinks; and furthermore, that this committee has furnished nothing whatsoever to prove their accusation that the temperance instruction in our schools is unscientific or undesirable, but the reverse, that it is both accurate and desirable.

Now note how God takes care of truth that is essential to the salvation of the people.

The reply to this report of the committee of fifty, a pamphlet of twenty-eight pages, which proves the falsity of their charges, was all unsolicited by the advocates of this study, on motion of Senator Gallinger, a distinguished physician, made a government document, "Senate Document No. 171," by the unanimous vote of the United States Senate, February 27, 1904.

Thus a staggering blow was dealt to this effort to overthrow the public-school study of the laws of health, including those that teach abstinence from alcoholic drinks and other narcotics, a study upon which this nation depends as a means of securing a sound national physique.

When truths essential to human progress need defense, Omnipotence is not limited in instrumentalities that can sweep futile objections into oblivion.

PROHIBITION IN PENNSYLVANIA.

PENNSYLVANIA is full of excitement just now over local campaigns in which Prohibitionists are taking a more active part than ever before. Complete town and city Prohibition party tickets are the rule, and scores of Prohibition candidates confidently expect to win, because the pace has already been set. More than three hundred straight prohibition candidates are now holding office in the state, and many more hope to be elected during the next thirty days. Among the interesting items of this campaign is the nomination of David B. McCalmot,

Prohibition state chairman, for mayor of Franklin Shippensburg, which is a prohibition city with a Prohibition party burgess and other officials of the same party, has set out to elect a straight Prohibition ticket next month. Famous Col. John Sobieski, the heir to Poland's throne, has been stirring up tremendous prohibition conviction in old Fayette County, and a big vote is sure.—*Associated Prohibition Press.*

A WORD TO SALOON MEN.

NO CLASS of people are so much injured by the saloon business as you and your families. Every man who buys a drink over your bar puts a nail in your coffin. You know that your business is not deemed respectable. You know that it is a stigma not only upon yourself but upon your wife and children. Even if you do make money (and many of you do not), there is a blot upon the name and often upon the feelings of your families which they are powerless to erase. Let them conduct themselves never so well, they are often made to feel the implied if not the expressed slur, that they are the wives or the daughters or the sons of saloon-keepers. Then the business builds up a system of caste that is a curse to any community. It establishes not only the saloon-keeper caste, but the gambler caste, and the drunkard caste. And as the drunkards become more and more confirmed and die off, there is produced the beggar caste, the thieving caste, the dependent charity caste. All these and more, too, are the product of your business.

Another thing: nearly all saloon-keepers become poor in old age. They seem to flourish while in the prime of life; but they are generally extravagant, fond of good living, and seldom save anything. They become victims of their surroundings, and sooner or later go downhill. The business utterly takes away the recuperative powers. Sooner or later they find that they are, and have been, simply the servants of the wholesale dealers and brewers. So far as profits go, the saloons are feeders to the coffers of the wholesale dealers and brewers.

Take warning; get out of the business at once. You say you can not, but you can. If all the saloon-keepers would quit the business, the money that is squandered in their iniquitous places would be spent in ways that would open up more legitimate lines of business. Think of it, and make an effort to free yourselves from the degrading lives which you are living and entailing upon your families and others.

To clean up a town, to free it from corrosion, saves men and boys and girls, too, from vice, and who shall say that moral sanitation is not as much the duty of the community as physical sanitation? The city of the future will not permit the existence of slums and dives and tippling houses. It will prohibit their being, for the same reason that it now prohibits pig-pens and cesspools. For where all of these things are, slums and cesspools, saloons and pig-pens, there the people grow weak and die.—*David Starr Jordan, president of Stanford University.*

From a business and financial standpoint, to say nothing of the moral benefit, the "no-saloon" policy is not only not detrimental to the business interests, but is of incalculable value in securing business and financial activity. He who will read the signs of the times can not fail to see that the saloon is doomed because of its injury to the business and financial interests as well as the moral interests of a community.—*Edwin F. Hahn, a leading attorney of Southern California.*

The liquor traffic is a cancer in society, eating out the vitals and threatening destruction, and all attempts to regulate it will not only prove abortive, but will aggravate the evil. There must be no more attempts to regulate the cancer; it must be eradicated.—*Abraham Lincoln.*

The liquor business does not stand on the same footing with other occupations. It always tends to produce criminality in the population at large, and law-breaking among the saloon-keepers themselves.—*President Roosevelt.*

A RAILWAY ACROSS FIVE CONTINENTS.

MR. ALEXANDER HUME FORD tells us, in the *Independent* of February 1, that the great giants of finance have as their latest project the building of a round-the-world trunk line of twenty-five thousand miles in length, beginning at Cape Horn, the lowest point in South America, running along the backbone of the continent up the Andes, winding across the Isthmus of Panama, through Mexico, the United States and Canada, diving under the Bering Sea, emerging in Siberia, crossing that frigid region and torrid Central Asia, through the Holy Land and Egypt, connecting with the Rhodes trans-African railway, now in course of construction from Cairo to Capetown. This is a colossal undertaking, yet not so big as it seems, for there is but ten thousand miles of additional railroad to be built to fill the gaps and make the railway complete. It was the joint idea of an American, an Englishman, and a Frenchman. Mr. Carnegie offers to finance the New York to Buenos Ayres project and has subscribed fifty thousand dollars for the preliminary survey; and M. Loing de Lobel is looking after the European and Cairo to Capetown affair. Within five years is the promise of the Frenchman, and about a decade is the prediction of the Scotch-American. There seems to be co-operation on the part of the various countries all along the line. In connection with this the old idea of tunnelling under the Straits of Dover is again revived in order to connect London with the great world by rail. Time and money are all that is needed.

THE GROWTH OF SOCIALISM.

EVERYBODY is beginning to see it now. It is manifest in all the great countries of the world, indicated in the elections in England and in the various parliaments of the Old World. The *New York Independent* remarks, in its issue of February 1:

But that things are changing we are reminded almost every day. The sort of political struggle that has been going on in the little state of Belgium for a quarter of a century, between a socialistic working class and a rich employing class, is making its way into the larger countries. Notwithstanding the strenuous efforts of the kaiser and the privileged orders in Germany to bring international questions to the fore, the real issues in every part of Germany are those of agrarianism and socialism, and the Socialists have all but obtained complete control in the Reichstag. Throughout France the workingman's movement plays an increasingly-important part in national politics, and the Socialists have a strong representation in the Chamber of Deputies.

The above journal questions the way in which it may come in with those in power who will not yield to it without blood-letting and disruption, and thus concludes:

We ought not in this land to drift blindly on into a regime of purely proletarian socialism. Such socialistic measures as we adopt should be a civic socialism, adopted and supported by a broad-minded citizenship, embracing public-spirited men of every economic class, of every profession, of every grade of educational attainment.

Certainly the great struggle is on between Roman Catholicism and Socialism. The outcome is certainly predicted in the Word of God.

"Current Literature" tells us, and seems to give considerable evidence to support its statements, that China is furnishing material for dark forebodings. Imminent revolution is the prospect. Over one million of the very best rifles have been ordered from European firms, and some Chinese educated in the German army are training the men. How long will it be before China becomes one of the mighty giants with which the world will have to deal?

The new House of Commons in England will stand about as follows: 381 Liberals, 159 Unionists, 84 Nationalists, and 40 Laborites, giving the Liberals a clear majority of 93 over all other parties. The vote was the heaviest ever known in Great Britain. The most numerous class are barristers, next manufacturers, and next merchants. There are thirteen Jews in the House, a larger number than ever before.

THE WILL OF GOD

BY W. A. SWEANY

The Antinomian Sophistry.

THE *natural* man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:11-16. And so carnal professors seek to excuse or justify their disregard of Jehovah's law by the specious argument that the law to which obedience is required is not the Ten Commandments spoken from Sinai and written on stone by Jehovah Himself, but another so-called "higher," "better" law. It requires a large fund of the "charity" which "covereth a multitude of sins" to enable one to believe that any honest, intelligent person who has read the Bible can believe such a monstrous doctrine, opposing and contradicting, as it does, every principle of truth and consistency.

But, lest some honest soul may have become subverted by the subtle sophistry of this satanic system of Scriptural interpretation, let us again briefly, but carefully and candidly, consider the subject of law in the divine economy. Everything in the universe, from the smallest molecule to the greatest world, is subject to the operation and influence of law. The movements of the heavenly bodies and the so-called functions of nature in the objects and creatures of earth, sea, and sky, are but the operation and outworking in them of the laws which govern their existence. Since He upholds "all things by the word of His power," and "by Him all things consist (Heb. 1:1-3; Col. 1:16, 17; Ps. 33:6, 9; Isa. 40:26), the abolition or withdrawal of His law or mandate concerning the existence or experience of anything in creation, would immediately result in its extinction. And the same fate must ultimately overtake responsible beings who misuse the power of choice conferred upon them by rebellion against the revealed will of their Creator.

Satan persuaded the parents of the human race that obedience to Jehovah's requirements was derogatory to their best interests, and that disregard and independence of all prohibitions and restraints was necessary for their well-being and advancement. And despite the awful results that followed their adoption of Satan's counsels, multitudes still continue to espouse the same destructive doctrine against which reason, revelation, and history combine to furnish such a solemn warning.

The Law in the Patriarchal Age.

The existence of sin and death "from Adam to Moses," proves that the people possessed a knowledge of the law, "for by the law is the knowledge of sin" and "sin is not imputed when there is no law," for "where no law is, there is no transgression," for "sin is the transgression of the law." Rom. 3:19, 20; 5:13; 4:15; 1 John 3:4.

The fearful fate that befell the antediluvians and the people of the plain, was the direct result of their "wickedness" and "unlawful deeds," committed in defiance of the plain precepts of Jehovah's will as expressed in the lives and labors, the words and works, of Noah

and Lot. Gen. 6:1 to 7:1; 19:1-29; 2 Peter 2. Abraham's obedience to God's law constituted him "the father of the faithful," and "the friend of God;" and the mission of Moses, the man of meekness, was to make known to the people "the statutes of God, and His laws." Gen. 26:1-5; Ex. 18:13-16; Num. 12:1-9. "Enoch walked with God," and was thus qualified and authorized to expound the will of God and warn sinners of the inevitable result of their ungodly deeds and words. Gen. 5:21-24; Jude 14, 15. And so, throughout the patriarchal period, these, and other "holy men of God," instructed by angel messengers in visions and dreams, "spake as they were moved by the Holy Ghost," proclaiming orally the provisions of the divine law, with the rewards of obedience and the consequences of transgression thereof. Gen. 15:1; 19:1; 28:10-22; Num. 12:5, 6; 2 Peter 1:21.

Surely the doctrine of patriarchal antinomianism must surrender whenever brought into contact with the foregoing facts. Furthermore, the erstwhile antinomian must acknowledge that patriarchal law was composed of precepts defining man's relation to God and to his fellow man, transgression of which constituted polytheism, idolatry, blasphemy, Sabbath-breaking, filial disobedience, murder, adultery, theft, falsehood, and covetousness, all of which sins prevailed to a fearful extent throughout the patriarchal age, as well as in later times.

Even among the chosen people of God, disobedience and transgression were manifested again and again, as witness the drunkenness and filial disrespect in the household of Noah (Gen. 9:20-27); incest in the family of Lot (Gen. 19:30-38); Abram's concubinage (Gen. 16:1-6); and the trickery and fraud, duplicity and deception of Jacob and his mother. Gen. 25:29-34, and chapter 27.

Sabbath Observance.

During Israel's long sojourn in Egypt, surrounded on all sides by polytheism, idolatry, and licentiousness, Israel well-nigh lost the knowledge of God and His laws. Especially was Sabbath observance difficult, if not entirely impossible, for a people sunken in slavery. And so "when the time of the promise drew nigh, which God had sworn to Abraham," and Moses, qualified and commissioned by Jehovah, began his Heaven-appointed work of making the people to know "the statutes of God and His laws," Pharaoh at once reprimanded him because he made the people rest from their work, and stringent measures were at once enforced to crush out this attempt at Sabbath observance. Acts 7:17-36; Ex. 2:23 to 5:19.

It being impossible for them to serve God satisfactorily in Egypt, He delivered them from their oppressors and brought them forth "that they might observe His statutes, and keep His laws." Ps. 105:42-45. The necessity and propriety of obedience to all God's commandments in general, and of Sabbath observance in particular, was emphasized by their deliverance from Egypt, previous to

which such observance on their part seems to have been impossible.

It should be noted that their deliverance from Egypt had nothing to do with the making of the Sabbath or the precept concerning its observance, but it did furnish the strongest possible additional reason why they should keep the Sabbath and obey all of God's commandments. Lev. 19:33-37; Deut. 5:12-15. The Sabbath is a sign or token of God's power to create and redeem, and a memorial of Creation. Gen. 2:1-3; Ex. 20:8-11; 31:12-18; Eze. 20:12, 20.

Fear of inevitable and natural consequences, public opinion, civil and temporal punishment, pains and penalties, a desire to be genteel, polished and refined, and many other reasons aside from the fear and love of God, may, and often do, produce outward conformity, at least, to those precepts of the Decalogue which forbid polytheism, idolatry, blasphemy, filial disrespect, murder, adultery, theft, falsehood, and selfishness, as all these things manifestly tend toward degradation. But no reason can be adduced or conceived for the observance of the seventh day, save the command of God. Observance of the Sabbath, therefore, constitutes a test of loyalty and a sign of submission to Jehovah's authority. As already shown, conformity to any other precept may be the product of ulterior motives, but such conformity is no proof of continued obedience to the same or other requirements, for men's motives are as changeable as the conditions and circumstances that surround and influence them. But obedience to a mandate for which no reason exists save the power and authority of the Author, is proof that obedience will be rendered to all other commands from the same source, especially when reasons for obedience thereto are plainly discernible. It is for this reason that the observance of the seventh day as the Sabbath has always been, and still is, a sign, seal, mark, token, test, assurance, and pledge of complete consecration to God, and submission to His will in all things.

(Concluded next week.)

TRUSTING CHRIST.

OUR last thought at night and our first thought in the morning should be of Him in whom are centered our hopes of eternal life. He died for us. He saw us in peril, exposed to destruction, and He poured out His life to save us. He is our Advocate. He has placed a treasure-house of blessing at our command. Men can not remove one stain of sin. Christ's merits alone will avail, and they have been placed at our disposal in rich fulness. Every moment we may draw upon Christ for help. As we turn to Him, He answers, "Here am I." Christ is our Intercessor. He places the incense of His righteousness in the golden censer, to offer up with the prayers of His disciples. The Father hears every prayer offered in contrition and sincerity. Our supplications blend with the supplications of our Intercessor, whose voice the Father always hears.

In His Name.

Let us, then, pray without ceasing, not in the name of any human being, but in the name of Him who is our substitute and surety. He has given us His name to use. "Ask in My name," He says. Then let us pray in faith. Let us not falter, but go forward from strength to strength, from victory to victory.

Jesus receives and welcomes you as His

friend. He loves you. He has pledged Himself to open before you all the treasures of His grace. He says, Make use of My name, and it will

be your passport to the heart of My Father, and to all the riches of His grace. "Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto ye have asked nothing in My name; ask, and ye shall receive, that your joy may be full."

Unworthy as we are, God has granted to us His forgiving mercy; undeserving as we are of the least of His favors, He has poured rich blessings upon us. The more unworthy the receiver, the more glorious the mercy of God, and the more earnestly we should show forth the praises of Him who hath called us out of darkness into His marvelous light. To him who is content to receive without deserving, who feels that he can never recompense such love, who lays all doubt and unbelief aside, and comes as a little child to the feet of Jesus, all the treasures of eternal love are a free, everlasting gift.

Trust Begets Love.

The more you trust your Redeemer, the more you will love Him. He is your Friend in life or death. He is the Crown of your rejoicing. He is worthy of your fullest faith. All the sorrows and afflictions that we suffer here only constitute our discipline for the higher life. God designs that thus we shall be fitted for heaven. Wait upon God. Lean upon Him in entire dependence; for His everlasting arms will sustain you. He who says that not a sparrow falls to the ground without the notice of the heavenly Father will care for those who love and trust Him. Jesus knows every throb of pain, every throe of anguish and distress, and He will give His children grace to endure the afflictions that He permits to come upon them. His heart beats in sympathy with suffering humanity and those who suffer most have most of His pity and sympathy.

"Great is the Lord, and greatly to be praised; and His greatness is unsearchable." "Thou hast a mighty arm; strong is Thy hand; and high is Thy right hand." "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." If He is for you, who can be against you. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" "Yea, tho I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me." Let us trust Him who sees the end from the beginning, and who will make all things work together for good to those that love the Lord.

MRS. E. G. WHITE.

"He who amid the tests can conquer his fleshly clamor for gratification, strangle his appetite for pleasure, and, with set teeth and pale countenance, determinedly face an uncongenial duty without a murmur—this man is a hero, a sublime and God-like character."

LOVE can sweeten the bitter spirit, thwart the lightning's shaft, tame the tiger, put a bridle in the lion's mouth and lead him harmless as a pet lamb.—T. H. Nelson.

PRESENT OPPORTUNITY AND PRESENT DUTY.

FEDERATION of the churches stands accomplished. In the preceding articles of this series, we have studied the principles and the chief errors involved, and the certain meaning of the thing. What now is the present duty of all who understand the situation?

The next meeting of the Federation is to be in December 1908. This gives a space of three years in which to work. And, surely the principles and the errors which characterize the Federation as accomplished, and the certain mischievous meaning of it to the nation, the people, and the world,—surely these things are sufficient to incite to utmost endeavor every soul who understands the movement or who cares for the welfare of nation or people, and above all who cares for the purity and true power of the church, of Protestantism, of Christianity.

When the Federation shall meet in 1908, it is to meet as "the *Federal Council* of the Churches of Christ in America." And to those who attended the late "Conference on Federation" and were observant of the currents and under-currents, there can be no doubt that when the "Federal Council" shall meet it will be a church council in every sense of the word, fully up to the manner of the church councils through which was perfected the meaning of federation at the first in the early centuries of the Christian era.

And this makes it certain that in that "Federal Council" in 1908 there will be developments as far in advance of the present situation, as the present situation created by the late "Conference on Federation" is in advance of what was before that conference was held. And this makes it especially urgent that all who understand shall do all that is possible to show to all others that *they* may understand the *present* situation, as a preparation for the developments that will certainly appear in the "Federal Council" in 1908.

Those who do not understand the present situation as created by the "Conference on Federation," and who do not live intelligently, and work industriously, in view of it, will be totally unprepared to understand, and to live and work in view of, the new and advanced situation that will be created in the "Federal Council" in 1908.

As already stated, this "Federal Council," when met, will surely be a church council in just what that term signifies. And to know what that term does signify, read up on the Councils of Nice, Sardica, Milan, Rimini, Constantinople, Ephesus, etc.; and while reading, remember that among the denominations composing this Federation there are doctrinal differences as distinct, and issues as pronounced, as any among the denominations of those times. In addition there are new distinctions and issues among these—issues and distinctions of to-day, springing from evolution, "higher criticism," and other "scientific" speculations.

When now that "Federal Council" shall meet, these denominational preferences will inevitably appear for recognition in the actions of the council. As an inevitable consequence

"old controversies will be revived, and new controversies will spring up; new and old will co-mingle," and the same old tide will be set anew flowing rapidly to the same old consequences in a *new form*—as the original produced the beast, the new must produce the image of the beast.

It is therefore perfectly plain that every person who knows even only as much as the A B C of this matter must be awake and alive to do all that he possibly can *just now* to enlighten all the people on this subject. The three years until December, 1908, is time graciously granted us by Providence in which to do this essential thing.

And this is really essential. It is essential in order that nation and people may know what is certainly coming, that they may avoid it. And even more than this, it is essential to those who know what is coming, and the meaning both of what is and what is coming. To these it is essential that they be all life and industry in this matter that is now before them, lest they themselves lose the light and knowledge both as to what is, and what is coming. Only in the right use of the opportunity with respect to the situation as it is to-day can there be retained the light and knowledge to discern the truth with respect to the situation that will be developed in December 1908.

How shall this thing be done, that is the essential thing just now?—Read, read, read! Study, study, study! Educate, educate, educate! The literature on the subject is ample and easily accessible. Many of the people have it in their own houses now, and have had it there for years. It is there for just this time and for the work that must be done in this time.

Will the people who know the meaning of these things, now and to come; the people who for years have been looking for just these present developments—will these people now really awake to this for which they have been looking and that is now here? Will these now put away every other issue, every other thing, and give their attention and energy to this one great and all-important issue, to this one essential thing, of giving the Third Angel's Message as that message is in very words and intent?

If not, then what can possibly recompense for the lack? and what can possibly redeem the loss? May the Lord in His infinite mercy save His people from that infinite mistake.

ALONZO T. JONES.

BECAUSE of the church's general prayerlessness, carelessness, and consequent lack of revival power, sin may continue to blast homes, break hearts, and curse souls; but as an individual I can keep from fostering the indifference that produces these results and thereby escape the loss and punishment that must surely and eternally come to those who live thus.—*Herald of Life*.

THERE is dust enough on some of your Bibles to write "Damnation" with your fingers. O! may it not be so with you! Be Bible readers! Be Bible searchers!—*Spurgeon*.

JEREMIAH 17:11

MANY years ago, an old man, well versed in the knowledge of the Word of God, entered a store to make a few purchases. As he stood at the counter watching the shop-keeper, he thought he detected a dishonest action on the dealer's part. Lifting his hand warningly, he looked with serious earnestness into the store-keeper's face and said, "Mr. —, thus saith the Word of God, 'As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.'"

The words, as they fell from the old man's lips seemed to inspire almost a feeling of awe in the breast of some of the bystanders, but how little they dreamed that the prophecy would have such a literal, such a terrible fulfillment.

As the years sped on, gain in this world's riches seemed the controlling thought, and "field was added to field," etc. But in the "midst of his days" reason became dethroned, and after long confinement as a hopeless maniac whose cries were fearful to hear, the once rich man left all, and died another witness to God's unfailing Word.

ROSALIND A. YOUNG.

Papeete, Tahiti.

WHAT DOES IT MEAN TO WIN A SOUL?

It is certainly more than inducing a person to unite with the church. . . . The real convert has become a partaker of the divine nature. 2 Peter 1:4. He has been "born from above." John 3:3. There will be conviction of sin. Sinai must strike with its lightning before Calvary will glow with its light. . . . The patient must realize that he is sick before he will take the physician's medicine. Every one must see his guilt before he will cry for pardon. Unless there is real penitence, there will not be perseverance. Be greatly encouraged, therefore, in trying to win a soul to Christ when you find that he is burdened with a sense of guilt. Do not try easily to dispel it.

I heard of a dilettanti preacher delivering a sermon on the new birth. After the sermon, a man came up and said that he was greatly troubled, for he was certain that he had not been born again. "O," said the preacher, "I am sorry if I made you feel uncomfortable. I did not so intend it." "But," said the anxious inquirer, "I have not been born again, and you said that one must be." "Do not be troubled about that," continued the preacher, "do your duty, be honest and upright as you have been, and you will be all right."

Now that preacher was guilty of murder. Not the murder of the body, but, what is infinitely worse, the murder of the soul. Why did he not point to the Lamb of God and thus let the burdened heart find rest by believing in Him who bore the guilt and washes away the stain of sin?

Trouble on account of sin, however, is not enough. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12. There must be acceptance of Jesus Christ. Even turning from sin is not sufficient. God did not tell the bitten Israelites simply to look away from the bite of the serpent, but to look to the serpent of brass uplifted in the camp. Reformation is simply turning from

sin; regeneration is turning from sin to Christ. Not to reform is to remain deformed; to be born again by faith in the uplifted Jesus is to take into our hearts the life that will sooner or later make us absolutely like Him. When a man confesses that he has sinned, and is sorry for it, and tells you that he has accepted Jesus Christ as his Saviour, you may then rejoice that you have won a soul for heaven.—A. C. Dixon.

GOD'S WORD AND PLAN.

O, how unlike the complex works of man,
Heaven's, easy, artless, unencumbered plan;
No meretricious graces to beguile,
No clustering ornaments to clog the pile;
From ostentation as from weakness free,
It stands like the cerulean arch we see,
Majestic in its own simplicity.
Inscribed above the portal, from afar,
Conspicuous as the brightness of a star,
Legible only by the light they give,
Stand the soul-quickened words—*Believe and live.*

—Cowper.

AMBASSADORS FOR CHRIST.

AN ambassador is one with full power to do business for another, one who is sent to a foreign country to transact business with a foreign government for the government which sends him. To this end he must first be qualified, and a knowledge of the law and loyalty thereto are a basis of qualification. He must have his credentials, and they must be signed by the king or governor of the territory or government which he represents, that will give him credit; and the people will have confidence in him and in whatever business he may have to transact.

An ambassador for Christ is sent on the same conditions, but he has much greater responsibilities and a higher mission; for he is an ambassador for a much greater government, one having a holier law, a law that is unchangeable, like the Maker Himself, who said, "I am the Lord, I change not." He is "the same yesterday, and to-day, and forever." God's law is the foundation of all righteousness, and the condemnation of all unrighteousness, expressing in its wonderful comprehensiveness the duty of all men. Eccl. 12:13, 14.

Above all things an ambassador for Christ must himself be converted and be reconciled to God. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God." Rom. 8:7, 8. Therefore an ambassador for Christ must be a converted man, with the law of God written in his heart. A theoretical knowledge of the law as written with ink, or on tables of stone, is not sufficient; it must be written by the Spirit of the living God in the fleshy tables of the heart. 2 Cor. 3:3; Heb. 8:10. He must also have a thorough knowledge of God's government as revealed in His Word.

The Holy Scriptures are the credentials of an ambassador of Christ. These are signed by God the Father and sealed by the blood of His Son. He who faithfully proclaims this will have his seal of ambassadorship in the fruits of his labors. Thus he has all heaven back of him as long as he is loyal and true to his office. Christ has committed unto His ambas-

sadors "the Word of reconciliation." 2 Tim. 2:15, 25; 3:15-17; 4:1-6; 2 Cor. 5:19, 20. It is the duty of every one of Christ's ambassadors to beseech the transgressors, "in Christ's stead, be ye reconciled to God;" also to tell all who have revolted against the government of God and His law, that their only hope from the destruction of sin lies in yielding to Christ Jesus.

All who will turn, and in Christ keep His law, which is the foundation of His kingdom, shall have a "right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. The principles of the kingdom must be implanted in men's hearts now, while in this world, for this is the preparatory age for that beyond the grave. The kingdom of God is one of purity and righteousness and truth, and the people who desire to become His subjects must by His grace become pure and righteous and true. They must turn from sin and build characters for His kingdom.

The Jews, at the time of the first advent of Christ, were very zealous for the law of God, but they rejected the Lawgiver.

The majority of professed Christians in this generation are very zealous for Christ, but turn from the law of His kingdom. Yet the law of God must reign supreme in men's hearts while here in this world; it must have dominion over the passions of the carnal heart, and bring every thought into captivity to the obedience of Christ, or they can have no place in His eternal kingdom. The place where Christ pre-eminently rules and reigns will always be in perfect harmony with the law of God.

At all times and in all countries an ambassador is a person who is very highly regarded. No greater insult could be given to a nation than to put its ambassador to death or to cast him into prison.

Ministers of the Gospel are ambassadors for Christ, and are sent to do what He would do were He personally present. They are not to negotiate any new terms of salvation, nor to change those which God has proposed; neither must they follow their own plans or devices. They are simply to urge and explain God's appeal to men to become reconciled to Himself. They are not to seek to promote their own welfare, but to transact the business which the Son of Man would engage in were He again personally on this earth.

God's ambassador speaks in the name of Christ, and on His authority, and should be received with the respect due to His position. It is an awful thing to reject the message of mercy which God in love is sending to a dying world.

We pray you in Christ's stead, "Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:6-10. This is the burden of the message which every true ambassador of the Gospel bears to his fellow men. This implies that man has something important to do in the Gospel work. Therefore he must become obedient to the will of God, give up His own opinions, submitting himself to the terms of mercy. All the change is to be in the sinner's heart, from which spring the motives of his action. God can not change; and His law, like Himself, is also unchangeable. God has done all that He can do, and now it remains for man to abandon his sins, embrace the terms of mercy, and become wholly in harmony with the divine law.

There are many professed ambassadors in the world at the present time who do not regard the law of God, which is the rule of the kingdom they profess to represent. Eccl.

12:13; Isa. 8:20. These false ambassadors claim there has been a change in the law of God, altho the King of Kings has declared it unchangeable. But in the judgment His law will condemn all such ambassadors. James 1:22-25; 2:10-12; Matt. 5:17.

The ambassadors who do not regard the law of God are false, and we find them crying, "Peace, peace," when there is no peace, lulling the people to sleep in the cradle of procrastination, when sudden destruction is right upon them. These are "the ambassadors of peace [which] shall weep bitterly" when the gates of mercy are forever closed, and the wrath of God is visited upon them. "A wicked messenger falleth into mischief; but a faithful ambassador is health." Isa. 33:7; Prov. 13:17. A. C. ANDERSON.

FALSE "REFORM" ON THE SABBATH.

THE Scriptures teach that just before the coming of the Lord will be a time of great deception. His coming is "after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:9, 10. They are to be deceived into acknowledging the "mark of the [Roman] beast," even great miracles being wrought to accomplish this purpose. See Rev. 13:13, 14. There is no means of deception more effective than the cunning imitation of something genuine, especially of something that is good and right. So when Satan would deceive "if it were possible" even "the very elect" (Matt. 24:24), he adroitly turns to counterfeiting the institutions or work of God.

He instigated Cain to disobey God and dishonor the prescribed sacrifice by means of a counterfeit offering, and Cain was deceived into believing that one offering is as good as another, so long as it is offered to God. Later, men were led, in imitation of the worship and sacrifice which God had instituted, to worship false gods and make offerings to them. Even those who had not yet come to believe that a common object or creature was really the true God, were deceived into using such objects merely to represent God, deeming it necessary to have something visible before them in order to fasten the attention. Men do not jump into apostasy suddenly; estrangement from God is always the result of a gradual process.

The Crowning Deception.

But the crowning deception of all the ages is the attempt to destroy the law of God by taking out of it the seal, the Sabbath day, and causing men to honor a rival institution dedicated to the honor of a false deity. And when God would send a last message to the church and to the world, to incite a true Sabbath reform and preparation for the judgment, there is interposed a false Sabbath reform. This false Sabbath being always a state-supported institution, both under heathen auspices and as an alleged Christian memorial, any so-called reform with reference to its observance must needs be through the medium of the state.

And this is just what is being attempted all over the professed Christian world at the present time. The National Reform Association has for years been urging the recognition by the United States Constitution of all Christian laws, institutions, and usages. But in their work the enforcement of Sunday observance by law has been the first and foremost effort. At first this movement was sustained by a single denomination, but now the national conventions of the association are composed of representatives of a majority of the alleged Protestant churches, besides those of the popular reform societies.

This false sabbath reform is being tacked onto almost every reform now being agitated, religious, political, and social. Even the laudable temperance reform is made to carry it so conspicuously that temperance laws are allowed to go by default in many places unless they can be made to subserve the interest of the Sunday institution. It is put for-

ward in all manner of seductive guises,—as a sanitary measure, as a commendable industrial measure, as a holiday recreation, as a religious measure first and foremost, when it is thought that plea will win, and as a political measure when its votaries appear sufficiently strong to influence voters and politicians.

Congress after Congress is besieged to further the Sunday institution, till at last that body has recognized it as the Sabbath of the Decalogue in lieu of the day especially mentioned. This action being hailed as a great victory for Sabbath reform, national enforcement receives a new impetus. Dormant and well-nigh obsolete state Sunday laws are dragged forth from their slumbering repose and set to work at their historic duty of persecuting dissenters. Everywhere we hear the cry for "better Sabbath observance," and the people are being deceived by the assurance that it means the honor of God and respect for His law.

The Effect of Alliance.

Alliance of reform societies with the original National Reform Association has swelled its influence until to-day it maintains "Christian lobbyists" at Washington, and essays to distribute its literature in the colleges and seminaries of the land. The Sabbath Reform department of the W. C. T. U. is doing likewise, as also the Sabbath Unions, the Sabbath Leagues, and the Christian Alliances. So also the Y. P. S. C. E., and other societies and confederacies by the score, great and small, are set for the exaltation of the false sabbath. The great "Christian citizenship" movement, having for its purpose the control of the state by the church, puts forth the recognition of Sunday by municipalities and counties as its opening wedge to further the aggression. The public is being roused in every quarter by glowing representations of the great importance of the Sunday in all matters of life. And in it all is made prominent the ostensible duty of the state to sustain this man-made sabbath by stringent laws.

The work of creating sentiment in support of this covert tyranny under the pretext of Sabbath reform is growing apace. In the very near future it will be a leading political issue. For the last decade prominent politicians of the most irreligious character have foreseen the expediency of standing with this Sunday legislation, and it will be but a short time when the national Legislature will be ready to do all that is predicted of it in the prophetic Word. See Rev. 13:11-17. There are many honest-hearted people who are deluded by the siren song of the deceiver, just as our mother Eve was "beguiled" by his wily assurances. There are others who see the iniquitous tendencies of current movements, but are confident that a vigorous showing that the tyrannies of past centuries are concealed beneath the "reform" cloak, will be sufficient to turn the tide. But they, too, are deceived. The testimony of the "more sure Word of prophecy" is against their sanguine expectations. They think it impossible that such things can be done in this "enlightened nineteenth century," but if they would only contemplate current events in the light of the Word of God, they would soon see their mistake.

It is not only in the United States that this false sabbath reform is pressing rapidly to the front in face of the true Sabbath reform, which is supported solely upon the authority of God's Word, and hence is unpopular with the world, but it is also being pushed in other lands. In Great Britain, France, India, Cape Colony, Russia, Canada, Australia, and Switzerland, the government authorities are either becoming more zealous, or are being importuned to become more active in hindering the true Sabbath reform and in encouraging the false reform.

May the minds of the people be turned to the Word of God, and thus be saved from the deceptions of the last days, which are now upon us.

W. N. GLENN.

FROM the time that at my mother's feet, or at my father's knee, I first learned to lisp verses from the Sacred Writings, they have been my daily study and vigilant contemplation. If there is anything in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures.—Daniel Webster.

THE LAW OF GOD.

1. *The law of God was the first law known to man.*
"By the law is the knowledge of sin." Rom. 3:20.
"Sin is not imputed when there is no law." Rom. 5:13.

"I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

"Sin is the transgression of the law." 1 John 3:4.

"The wages of sin is death." Rom. 6:23.

"By one man sin entered into the world, and death by sin." Rom. 5:12.

"In Adam all die." 1 Cor. 15:22.

2. *The law of God is man's rule of life.*

"Fear God, and keep His commandments; for this is the whole duty of man." Eccl. 12:13.

3. *The recognition of this law gives men wisdom and understanding.*

"Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" "And He declared unto you His covenant, which He commanded you to perform, even Ten Commandments; and He wrote them upon two tables of stone." Deut. 4:6-8, 13.

"The fear of the Lord is the beginning of wisdom; a good understanding have all they that do His commandments." Ps. 111:10.

4. *The law of God has no defect; it could not be improved.*

"The law of the Lord is perfect, converting the soul." Ps. 19:7.

"My tongue shall speak of Thy Word; for all thy commandments are righteousness." Ps. 119:172.

"Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12.

5. *The law of God was the "delight" of David, of Christ, of Paul, and John.*

"I have longed for Thy salvation, O Lord; and Thy law is my delight." Ps. 119:174.

"Then said I, Lo, I come, in the volume of the Book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:7, 8.

"I delight in the law of God after the inward man." Rom. 7:22.

"This is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5:3.

6. *The law of God can not be changed, not even in the fraction of a letter.*

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matt. 5:17, 18.

"It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

7. *In both Old and New Testaments, blessing is attached to keeping the law.*

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night." Ps. 1:1, 2.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

8. *The law of God is the special feature of the new covenant.*

"This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts." Heb. 8:10; also Jer. 31:31-34.

9. *The majesty of the law is emphasized by the Gospel.*

"Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.



LABOR SONG.

WORK for God, to-day and not to-morrow,
For the hours are swiftly passing by,
Yield no place to fear, or idle sorrow,
Soon will Christ appear in yonder sky,
Earth is fading and her flowers are dying
Life is short, existence but a span,
But love's heralds through the world are flying,
Offering life through Christ to sinful man.

Prophet pens have told the matchless glory,
Of the "King of Kings" upon His throne;
Now with joy we tell the thrilling story,
That the Saviour comes to claim His own.
Life is strangely blended, joy and sorrow,
And its hours are swiftly passing by;
Work for God to-day, and not to-morrow,
Soon the Saviour cometh in the sky.

Work for God, to-day and not to-morrow,
Souls for whom He died are perishing,
Lifting pleading hands in hopeless sorrow,
Christ would have them shout for joy and sing;
Raise the fallen, loose the heavy burden,
Tell of Jesus, and His death of shame;
Tell the weary world there's hope and pardon
Through a risen Saviour's holy name.

L. D. SANTEE.

A FIESTA IN PORTO RICO.

NO month in the year is so filled with festivities and holy days as the month of December in our fair island. It is during that month that we see many of the poorer class of people (with small houses, or boxes, in which are found three small images mounted on three mules nicely decorated) walking in the streets soliciting alms.

These images are called, *Los Tres Reyes*, "the three kings." Usually a company of people follow the bearers with guitars and the *güiro*, which is a gourd, and when used with a tined fork produces a scraping sound, which the people accompany with some of their weird songs.

On the 8th of December they celebrate *El día de Concepción*, "the conception day." It was my privilege this year to view the celebration of this *fiesta*. At 4:30 P.M., I stepped inside of the cathedral in Arecibo. About half-way down the middle aisle was the figure of the Virgin, an image about five feet two inches tall, with black, curly hair falling over the shoulders, and dressed in a handsome robe of light blue satin and silver lace. The image stood upon a



Procession in Front of Cathedral, and Image of Virgin in the Door.

globe, representing the world. Large vases containing flowers were also on the pedestal, and many large candles.

Taking my position on one of the seats near the center front door, I felt perfectly safe, thinking I would have a good opportunity to see the procession form in the church. Unfortunately, about a dozen

little native children had gathered around me, some sitting by my side, and others in front of me, asking me questions in Spanish. This was too much for the Spanish priest, as he came out of the vestry and took a view of the congregation, which was then beginning to gather. Fastening his eyes on me from the time he left the altar until he finished his mission, at the same time mumbling his prayers, he walked solemnly down the aisle, out the center front door and came in through one of the side front doors.

In order to make my explanation plain, I will state that the cathedral has large folding-doors, which usually are so closed that they form two front side doors, but on extra occasions may be opened so as to form one large center front door. Coming directly to my side the priest leaned over my shoulder and said in an undertone, "*Pongad la cubierta, pongad la cubierta*," at the same time showing me what he meant by patting his head. I was somewhat amazed, and began questioning in my mind what I ought to do, as I had entered the church without a hat, and it is against the rules for a woman to enter the church without some sort of covering on her head; and that day of all days, when the Virgin was to be carried through the streets.

The priest took my look of amazement and ques-



Street Scene in Cayaguas, Porto Rico.

tioning for one of ignorance of the Spanish language. Turning to the children he asked if I was English, then repeating the command, he passed on, leaving the children to explain to me. To their repeated questions, I told them I could not for I was a Protestant missionary. Seeing that I was the center of attraction for the congregation, because of this, I quietly stepped outside, and waited the coming of the procession with my kodak in hand, determined if possible to get some good photos.

The sun was sinking rapidly, and at 5:30 P.M., as they left the church, it went behind a cloud.

Slowly they passed out the door, a man in front with a silver whip and cord clearing the way. Next followed three altar boys, bearing large silver rods with crosses at the top. Six of the prettiest young ladies of the city dressed in white, with white veils, bearing a beautiful banner with heavy silk cords attached, followed these boys. Thirty-two children on each side of ropes which were attached to a car carried on the shoulders of strong men, and which held the Virgin, came next. In the center, in front of the Virgin, were six more young ladies, who kept their eyes constantly on the children to see that they were faithful in holding onto the ropes. Back of the Virgin followed the priest with his rosary of large beads, and his assistant by his side.

The priest was dressed in his customary black

robe, with a beautiful embroidered white satin sack, richly trimmed in gold lace, with the characteristic colors of the "woman" noted in Rev. 17:3,4. How forcibly this text came to me as I saw all of that show and pomp. The city band followed with appropriate music. When they stopped playing, the priest would repeat a prayer as he changed or passed on to another bead in his rosary, to which the people would say, "Amen." I was much impressed as I saw one of the men, who followed closely and kept his eyes on the image, step out from the procession and in angry tones command one of the natives to remove his hat.

All along the way the hats of the men were removed and those who followed kept them removed. Slowly the procession wended its way up the main street, turned to the left, and passed down the second principal street to the cathedral.



Selling Fresh Milk in Porto Rico.

Living in a land with the freedom which is found in the States, we hardly realize Rome's power. "Rome never changes." Whatever her attitude toward men or governments, her one object is supreme—to hold full control of all. She does not plan to bow to governments or individuals.

"The Church," first and last, is her prime purpose. In the act in which she caused the native to bow to her, and in which she would have forced me, had she had the power, reveals only too strongly what awaits us as commandment-keeping people of Jehovah. Nothing but a firm trust in and hold on—God will ever keep us in the trial which is just before us. If the Church will cause such force to be used in a part of the country which is under United States rule, what

will she not do later on, when more power shall be given her?

I have not overdrawn any of these facts. Quietly I have been watching the rapid strides which are being made by this power. In some of the larger cities, where Protestant influences have been felt and seen, Rome has awakened, as it were, from her slumber, and is pushing forward her work rapidly. Schools and colleges are being erected. In the city of Mayaguez the Spanish sisters of charity tell me that already they number six hundred pupils under American teachers; this does not include the old Spanish Catholic schools. Families who have had their children in Protestant mission and the public schools, are watching carefully the work which will be done this year by these Catholic teachers from the States. And, should it reach the standard of the other schools, there is no question that the preference will be given the Catholic schools. What this effect will have upon the Protestantism of Porto Rico can readily be seen.

Reader, if you think Catholicism is dying in this island, you ought to live among the people, and teach them. It was my privilege to act as English teacher in the school of *Las Hermanas de Caridad* of Mayaguez. For two hours, five days in the week, I taught English to the children and mother superior of the school. During that time I made it a special

study to gather what information I could respecting Rome and her missionary zeal. It is a fact that she puts us to shame who are looking for the soon-coming of our Lord. Rapidly, but silently, she is working away, using every means within her power to gain entrance to the hearts and homes of the people. She has no scruples whatever, she stoops to anything to accomplish her purpose.

I remember a statement which was made to me by one of the Catholic public school teachers over two years ago. She claimed to be a friend of the bishop here, and these are the words she said, "I believe what Bishop — says is true concerning the people of this island. 'That they will be Catholics or nothing.' Now you Protestants need not think that you will make any headway." But I am glad that I can say that I know of some who have cut entirely loose from Rome, and whose neighbors and families can testify that the Third Angel's Message is working a miracle in their lives. They actually seem hungering and thirsting for the truth of God.

Surely we must awaken to the needs of God's work in the needy fields. Time is fast hastening on. Another year has been ushered into eternity, and still mercy's door has not yet closed, but the angel of mercy is fast preparing to take her departure from this earth. Souls are dying all around us. As I see the funeral trains several times a day pass our home, I can not help but think, another soul has passed away without a knowledge of the soon-coming of Jesus.

May God help us to fulfil our mission faithfully and thus soon close this life of sin.

IDA M. FISCHER.

Mayaguez, Porto Rico.

OUR EXPERIENCE MEETING

"Then they that feared the Lord spake often one to another; and the Lord harkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Mal. 3:16.

DEAR BROTHERS AND SISTERS: I was left an orphan when a babe; my father's people were Catholics, and they trained me very strictly in that creed. But when about ten years of age I became dissatisfied, and wanted to understand better what I was professing. Of course they gave me no satisfaction, all was a dark mystery to me. Once my uncle found an old Bible and brought it home. I picked it up one day to read for curiosity, and my aunt snatched it from me, saying that it was not fit for me to read. I had not yet read one word, as it looked so queer, like some foreign language. I have not seen it since.

Two years after, when eighteen years of age, I found the blessed truth. The seventh chapter of Daniel was a great revelation to my soul, and O, the peace and rest I have enjoyed since! It seemed as tho I had been lifted out of a great dark pit into a beautiful, bright world. All things are lovely, even trouble is a joy; for I feel the presence of God, and have no fear, even when my life has been threatened for the sake of Him who died for me.

My life has been one of hardships and trials, but I fly to Him of whom it is said, "He shall cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler." Ps. 91:4. I have no fear for what man can do unto me, but I do fear the wicked one, enough that I cling to my Saviour, who only is my defense. He will make a way of escape to those who trust Him. "He is a rewarder of them that diligently seek Him." "Seek, and ye shall find." "Search the Scriptures."

O my Catholic brothers and sisters, if you would only search, as I have done, the beautiful light would dawn on you, too. If any of that faith should perchance read this, and would be pleased to write to me concerning these things, I would gladly correspond. I have been in the light six years, and the Lord has blessed me with rich experiences and knowledge of truth. Praise His holy name.

Calistoga, Cal.

CLARA FRANKLIN.

THROUGH the goodness of God the past year leaves many pleasant memories. In the middle of the year I had a glorious experience which made a

OUR WORK AND WORKERS.

THE last quarterly report of the church at Marion, Ind., noted the addition of six to the membership.

JANUARY 21, Brother M. N. Campbell, now vice-president of West Michigan Conference, was ordained to the Gospel ministry.

MRS. P. E. BOHUA, Woody, Kern County, Cal., says that the section where she resides is an excellent locality for those who wish to move out of the cities, and settle in a country district. She would like to correspond with any who would like to make such change.

It was Brother C. W. Hollingsworth who visited every home in a country district in Iowa as a book agent, selling "Ministry of Healing," and then announced meetings in the district schoolhouse. Reporting to the Bulletin, he says: "At first it seemed that some came through curiosity to hear the book agent, but I notice that they have been present every evening since."

MOUNTAIN VIEW, Cal., the home of this paper, is well represented at the Pacific Union Conference, now in session at Portland, Ore. There are Brethren W. T. Knox, president of California Conference; J. O. Corliss, of the conference committee; J. N. Loughborough, of the General Conference; M. C. Wilcox and A. O. Tait, of the SIGNS editorial staff; H. H. Hall, of the Pacific Press book department, and A. J. S. Bourdeau, missionary secretary California Conference.

EXCURSIONS

Low Rates to California



On sale every day, from February 15 to April 7, from all eastern points. Following are a few:

Chicago, \$33.00
Bloomington, \$32.00
Peoria, \$31.00
St. Louis, \$30.00
Cairo, Memphis, and New Orleans, \$31.65
Kansas City and Leavenworth, \$25.00
St. Joseph, Atchison, Council Bluffs, \$25.00
Omaha, Dallas, Fort Worth, Houston, \$25.00
Nearly all points in Kansas, \$25.00
Oklahoma and Indian Territory, \$25.00
Denver, Colorado Springs, Pueblo, \$20.00
New York, \$50.00

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great change in me. To look back on the year it seems there have been innumerable blessings. There has been a continual dropping of His mercies. "Surely goodness and mercy shall follow me all the days of my life." I have been so restful; in a waiting mood continually. O how I do praise Him! I feel my own nothingness, and feel that I have been a very unprofitable servant, yet He especially guards my way.

Every night of the past year has been pleasant, knowing He had guided me through each day and satisfied me with His mercy. I can look back over my long life and see so many places where God has guarded and protected me, while I knew it not at the time. I can say with the apostle Paul, "Neither count I my life dear unto myself so that I might finish my course with joy." O Lord, help me to glorify Thee, and bring me to my journey's end in triumph. I kept watch-night alone in my room with Jesus, and received a great refreshing, and felt prepared to enter the new year rejoicing in God my Saviour. Your sister in Christ,

Morgan Hill, Cal.

S. B. CASTERLINE.

DEAR BROTHERS AND SISTERS: I have always been a Methodist or Presbyterian. I became much exercised about certain questions in Daniel and Revelation, and wanted light, but was told that the time had not come for us to know these things. However, I could not be satisfied, and turned to the Seventh-day Adventist books that Providence seemed to put in my way just then. I yearned for the truth, and now I have it. Friends have turned from me, believing me to be a heretic. But my Saviour says: "He that loveth father or mother more than Me is not worthy of Me; . . . and he that taketh not his cross, and followeth after Me, is not worthy of Me."

DEAR FRIENDS: I rejoice because I have received a blessing from the Third Angel's Message. Let us pray that we may be able to keep the commandments of God, and have a right to the tree of life, and enter in through the gates into the city. I have been doing all I can for the SIGNS, and will take it myself another year, as I can not do without it.

Vinton, Ohio.

LEANDER ROUSH.



FIFTEEN YEARS AGO.

I WANDERED to the grogshop, Tom, I stood beside the bar,
And drank a bowl of lemonade and smoked a bad cigar;
The same old kegs and jugs were there, the ones we used to know
When we were on the round top, Tom, some fifteen years ago.

I asked about our old-time friends, those cherished, sporty men,
And some were in the poorhouse, Tom, and some were in the pen;
And one, the one we liked the best, the hangman laid him low.
The world is much the same, dear Tom, as fifteen years ago.

New crowds line up against the bar, and call for crimson ink,
New hands are trembling as they pour the stuff they shouldn't drink;
But still the same old watchword rings, "This round on me, you know!"
The same old cry of doom we heard some fifteen years ago.

I wandered to the churchyard, Tom, and there I saw the graves
Of those who used to drown themselves in red, fermented waves;
And there were women sleeping there where grass and daisies grow,
Who wept and died of broken hearts some fifteen years ago.

And there were graves where children slept, have slept for many a year,
Forgetful of the woes that marked their sojourn here;
And 'neath a tall, white monument, in death there lieth low
The man who used to sell the booze some fifteen years ago.

—Anon.

A TEXAN'S STRUGGLE WITH THE TOBACCO HABIT.

[E. L. Hutchison, in *Weekly Witness*.]

WHEN I was a young boy, about 12 years old (I am now sixty-seven), I thought I could not be a man until I could smoke. Many a time I took my father's pipe and went in some secret place to learn. Many a drunk and vomit from it I experienced, but by persisting I conquered. Finally I got to love it. I became a slave to both chewing and smoking. I would chew and smoke together all day, and often got up at night to smoke.

After several years it commenced to tell on my system. From the use of it, I got sick. I managed by a great effort to quit chewing, but smoking held me fast in its chain. I still persisted in smoking; I knew it was killing me, but I could not quit.

Some time after, during the Civil War between the North and South, being a soldier in the Southern army, I was made a prisoner and sent to Johnson Island, Lake Erie.

A revival was in progress at the time. Through the prayers of my mother I was enabled to see the sinfulness of continuing to smoke. I knew it was on my part a sin, as it was killing me fast. I had to come to some decision. With a determined effort I gave my pipe and tobacco away. I then found my Saviour; but O, the struggle I had afterward! My system was used to it, my craving to take it up again seemed almost unbearable. For ten years I had been an excessive smoker. It took about the same

length of time (ten years) before the craving was overcome.

I am sorry to say, occasionally during that time I had to smoke a little to satisfy my craving. Thank God, for the last twenty years I have not used it, and I have no desire for it.

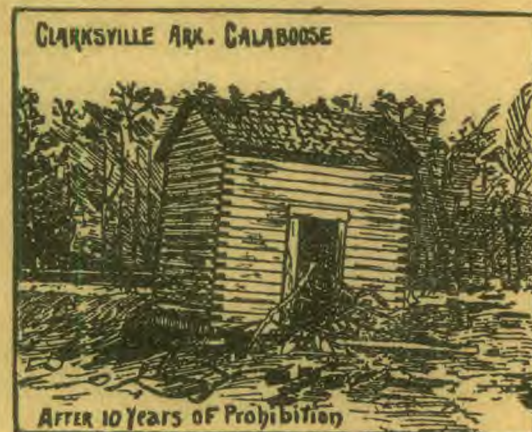
This is not the experience of all users of tobacco. Some have been enabled to quit without a struggle, while others have had to fight to conquer.

I believe it to be the same in the drinking struggle with some, and would be in my case, I know. About the same time I was enticed to drink whisky by my companions. At first I could not see how any one could like the taste for it. I got drunk twice from its effects.

I saw it was conquering me fast. In God's strength I was enabled so give it up, too. To-day I thank God for keeping me and enabling me to set an example to my children, which I believe they are following.

THE ONLY REMEDY.

PROHIBITION is the only effective weapon against the liquor traffic. It took the majority of "temperance" men a long time to find this out. All other



schemes have proved to be only compromises that fell by the weight of their own inconsistency. Prohibition, even by the apparently slow, plodding process of local option, is winning great victories.

In Arkansas, after long and arduous work, a law was secured under which a majority of the adults of any community can get rid of the saloon at any time by petition signed by such majority. In 1896 there were forty-two saloon counties to thirty-three prohibition. In 1905 the situation has been changed to nineteen saloon counties and fifty-six prohibition. A like progress is being made in several other Southern states, notably Texas, Tennessee, and Georgia.

Local option has had some marked victories in Oregon. It won at the polls in 1904. It won in the Legislature in February, 1905, and again in the Supreme Court in July of last year.

The liquor traffic is like a cancer; leave a root and it will grow again. It is like a tapeworm; leave the head and it will grow again. The only remedy is annihilation—persistent prohibition. That this fact is realized by those engaged in the liquor business, is shown by the fact that prohibition is the one temperance measure that they really fear and seriously combat. The brewers of Texas have assessed themselves thirty cents on the barrel of beer, amounting to over ninety-nine thousand dollars, to push the campaign against local option in that state. Texas is now three-fourths prohibition, and the other portion is considerably agitated.

"Wine is a mocker; strong drink is raging."

TRAPS BY THE WAY.

THE poor victim of rum has just emerged from a drunken debauch. He is downcast and ashamed. He sees the want and squalor in his home, because of his neglect. He has spent the money needed by his family for food and clothing. He sees sorrow and discouragement and want on the faces of wife and children. He resolves to quit the drink habit; he promises his companion, as he has done a score of times before, that he will drink no more. And he means to keep his promise. He starts to his business or employment, if he has any; if not, he goes out to find employment. He feels keenly the effects of his past experience. He passes saloon after saloon. His appetite craves just one drink. Just one drink would revive his drooping spirits, and "set him on his feet." The more he thinks about it, the more he is tempted to take just one drink. But he has no money; so he goes to the place where he spent his money. Of course he is given a drink; men can get drink when they can not get bread. It is business to give men drinks at such times; they feel grateful for it, and when they get money they feel under obligation to return and spend a little. The saloon-keeper plays the rôle of a good, liberal friend in need. The trap by the way seems to be a place of good cheer. His spirits are aroused, and he forgets his sorrow for the past; he forgets, too, that his neglected family have not had their spirits brightened up, and this again encourages the demon that is lurking in his own breast.

You who have had experience know the story and its results better than it can be told. You know it was the saloon that brought you down, and you know it is the saloon trap by the way that catches you and keeps you down when you would fain break away from the demon of drink. Then, when you have opportunity, go to the polls and tell the authorities by your vote that you must have relief. Were it not for the ever-open and handy saloons, many a poor victim of alcohol would be free, and many a suffering family would be made to rejoice.

TOBACCO AND CHRISTIANITY.

THE following conversation took place between a physician and a professor of Christianity who was unconsciously more devoted to pipe worship than to the worship of God, and as a result was in ill health, and in need of medical advice:

"Do you use tobacco?"—"Yes."

"Are you a Christian?"—"Yes, I am a Christian."

"Christ did not use tobacco."—"O no."

"You say you use tobacco?"—"Yes, I use tobacco."

"Ah, but 'I am dead,' 'Christ liveth in me,' and Christ in you uses no tobacco."

The tobacco devotee bears evidence to the world that Christ is not within him, for, "He that saith he abideth in Him ought himself also so to walk even as He walked." I imagine if Christ should appear to-day among men, He would drive from the temple the worshippers who dared to appear before Him and defile the place with their whisky-soaked bodies, and tobacco-nized breaths, saying, "Take these things hence," your worship is not accepted. What an offering to present, a defiled body! Such offensive odors can never arise as sweet incense before the Lord.—*Australasian Good Health*.

FLESH DIET NOT NECESSARY FOR ATHLETES.

MR. CARL MANN, of Germany, excludes flesh, fowl, alcohol, tea, coffee, and coco from his diet. In 1902 he beat the world's record in long-distance walking, covering a distance of 127½ miles in twenty-six hours, fifty-two minutes. Mr. George Allen, of England, a year later beat Carl Mann's record. This was said to have been the greatest walking feat ever performed. Mr. Allen is also a strict vegetarian. On his journey, his diet was breads and fresh fruits. Mr. Eustace Miles, England's champion amateur lawn tennis and racquet player, is a food reformer and a non-flesh eater. The Japanese wrestlers, who are almost gigantic in size, possess marvelous strength, and have for ages subsisted upon a non-flesh dietary. Cases might be multiplied proving beyond dispute that flesh is not essential for ath-

letes, but that, other things being equal, the athlete who keeps his blood the most free from uric acid and other wastes, must excel.

A QUESTION OF DAMAGE.

If three saloon-keepers of this city [Chicago] have to pay \$5,000 damages apiece to the family of a man whom they have ruined and debauched, how much would the 240,000 saloons of America have to pay on the same basis for all the homes they have wrecked and are now wrecking, provided simple justice in the premises were required at their hands at the present time? That is the startling question suggested by a remarkable decision in Judge Tut-hill's court, in which a jury assessed three saloon-keepers \$17,500 damages (under the civil damage act) for debauching John Hedlund, a skilled carpenter, and, despite the repeated protests and warnings of his wife and friends, persisting in selling him liquor after his will-power was gone and his body a prey to alcoholic poison.

Five years ago Hedlund was a successful work-man, earning \$4.00 a day at his trade. To-day he is a drunkard, made so by virtue of the license law, and his wife and five little children, the youngest two years old, are in desperate circumstances. The testimony developed the fact that the defendant saloon-keepers had put Hedlund under considerable financial obligation and had exhausted their wiles to bind him fast as a patron even after he had become a confirmed drunkard.—*Press Despatch.*

THINK OF IT!

THE liquor traffic, to-day a thoroughly-organized business, represented in 1,741 breweries, 2,267 distilleries, and over 240,000 retail liquor saloons throughout the country, now contributes to the support of the national government about \$185,000,000 annually, and, according to the most conservative and unbiased estimate by eminent authorities, receives from the people over \$1,200,000,000 annually. That one-half of this is paid by the wage-earners in shop and mine and country is not at all unreasonable. This money is taken directly out of the channels of legitimate trade—that is, turned aside from the market for bread and meat and fuel and clothing and other necessities and helpful luxuries, essential to create and maintain in the consumer wealth-producing power. A dollar spent in the corner saloon is lost to the grocer and the merchant, and gives the consumer nothing in return, save an increased appetite for liquor, and a decreased capacity for effective labor. And \$1,200,000,000 spent in the saloons of the whole country means not only the same results multiplied a billion times, a consequence beyond the farthest reach of any mind to conceive, but in addition, the added perils to the entire citizenship which invariably breed in the contagious masses of such undisturbed social vice and degeneration.—*Selected.*

LOOK OUT FOR THE BOYS.

GET the boys to sign the total abstinence pledge. The saloon can no more run without boys and girls than a sawmill can run without logs. Its life depends upon the boys. It may be your boys, if you have any. How are you going to secure your boys against its allurements? Many boys just as good and just as well reared as yours, have fallen victims to its enticements. There is but one sure means of protecting the boy, and that is to abolish the saloon. Will you help to do it? The saloon-keepers say:

"We must have more boys, at least twelve each hour,

We must win by cunning devices.
To gather the brightest of youth's flower
From the garden of home, its peaceful bower,
We must use every art that entices."

250,000 saloon-keepers are after your boy, and their wine rooms are open to your girl. For every drunkard that drops down, a boy starts in to fill the gap. Whose boy will come next?

Saloon kindergartens have been discovered in some of our large cities. They are rooms back of the saloons, fitted up with small furniture, toys, and

picture-books, such as would delight children. Here wine is served in tiny glasses at the hands of some little boy or girl who receives a small recompense for services. Who can conceive of a more fiendish scheme to perpetuate the saloon?

In one year nearly four thousand children under ten years of age were picked up on the streets of New York as common drunkards, and their acts made a matter of police record. In one hour in New York, recently, 120 children entered one saloon.

AN EFFECTIVE METHOD OF ENCOURAGING TEMPERANCE.

THE question of intemperance is one which is largely in the hands of the employers of labor. When the employer understands, and announces that he can hire a man with a clear head for the same compensation for which he can get one with a muddled brain, the temperance movement is subjected to a force not known by any other method. It may well be called the dynamics of the temperance movement, and began on the railroads a generation ago, first, in orders that men who drank while on duty should not be employed. It was soon seen that this meant nothing whatever, and so the next movement was to prohibit the employment of men who were habitual drinkers, even in slight degree.

This movement has spread over the country. The public is interested as much as the railroads themselves. The safety of travel and the avoidance of disaster concern the whole people, and thus the economic value of the prohibition has been felt in every direction. It now extends to private and corporate concerns which desire to run their establishments with as little friction and as little loss as possible. The common and the statutory laws which make employers liable, in some degree and under certain circumstances, for the carelessness of their employees, are a most powerful incentive to the employment of men with clear heads. Thus economically again the movement acquires strength.—*Carrol D. Wright, Commissioner of Labor.*

LIQUOR TRAFFIC'S "LIBERALITY."

THE people who use "strong drink" unwittingly assist in many foolish extravagances. That they pay enormous prices for the stuff they use, is shown in the manner of life the manufacturers are able to lead, and the appalling prices they are able to pay for advertising. It is said that the entire expense account of the Japanese and Russian peace envoys at Portsmouth, N. H., were paid by the Portsmouth Brewing Company, the property of the Frank Jones estate. The following facts, taken from an exchange, are significant:

Judge Calvin Page, trustee of the Frank Jones estate, frankly admitted that the big brewing company and the Hotel Wentworth entertained the envoys as an advertisement.

Hotel expenses, bills for wines and cigars, all were O. K.'d by the estate of the late Frank Jones, millionaire beer brewer, and once president of the Boston and Maine Railroad.

The State of New Hampshire had no fund to spend on the envoys, and so the Jones estate assumed the burden.

Judge Page thinks that the advertisement ought to be worth a million or more for Jones' ale and the Hotel Wentworth, which the estate also owns."

IS THE MODERATE USE OF TOBACCO INJURIOUS?

THE tobacco-user may insist for years that the drug does him no harm, and wonders why he should at last find himself suffering from tobacco heart, or tobacco blindness, or other grave disease due to the long-continued action of this poisonous drug. He does not comprehend the fact that nature has been all these years battling in his behalf, and has only yielded when unable longer to maintain the struggle. The final collapse comes, not because of nature's unwillingness or neglect, but because her resources are exhausted. Let the man who suffers from tobacco heart or tobacco blindness cease the use of the drug, and if irreparable damage has not

been done, the disturbing symptoms will rapidly disappear; not because nature good-naturedly co-operates with the man when he undertakes to help himself, but because nature, by simply continuing the efforts which she has been making all the time in the man's behalf, attains success because the man himself has ceased to thwart her efforts by his own wrong-doing.—*Selected.*

The friends of the liquor traffic talk glibly about saloons and breweries and distilleries building up towns. On this proposition the *North Carolina Baptist* says: "That which destroys human flesh and blood and increases crime and causes sorrow can not make a town." As illustration that prohibition does not kill a town, the same paper cites the case of Greensboro, in that state, a prohibition city, where 1,200 houses were built last year. But we have older testimony than that on this subject. The Lord says, "Wo to him that buildeth a town with blood, and establisheth a city by iniquity! . . . Wo unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!" Hab. 2:12-15.

The first day of October was announced as "a gala day" for Sutter County, Cal., the occasion being the celebration of the anniversary of the taking effect of the prohibition ordinance. An elaborate free dinner was spread, and an excellent literary program rendered. A large crowd was present. There is not a saloon in the county. During last year the taxable property in Sutter County increased a quarter of a million dollars and the tax rate has been decreased. The county jail has been empty for some time, and the hospital contains but three patients.

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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., FEBRUARY 28, 1906.

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■ Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common (King James) Version, the Revised Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be from one of the two revised versions, usually the American Standard.

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Who is J. S. L.?—We have received an article from a town in Illinois, bearing the signature, "J. S. L." If J. S. L. will inform us as to who he is, we will examine his manuscript. We have no time to spend on communications so sent. We do not ask the name for publication.

A Coming Panic Predicted.—Jacob H. Schiff, a financier of New York, declares that until some plan is devised by which the currency of this country shall be made more elastic, a panic will follow in this country in comparison with which all preceding panics will seem like child's play.

A Good King.—No death of recent years has probably caused more wide-spread mourning among the great people of earth than that of Christian IX., king of Denmark, who died of heart failure January 20, at the age of nearly 88 years. He was known as the father-in-law of Europe on account of the numerous family connections with reigning houses. He was not a great man, but evidently a very kind, genial man, very democratic, and unostentatious in manner, living a quiet and moral family life.

"Inter-church Federation."—The series of articles on this significant movement closes with this issue. This is not to say that all has been said; the issue is still before us, and will not be ignored or allowed to go by default. But surely the articles that have been presented have been eye-openers to those who are disposed to view the matter in the light of prophecy, of history, and of the fundamental principles of this Republic. Enough has been given to leave any reader without excuse for ignorance of the sure outcome of a movement conducted to a conclusion on the lines laid out by the Federation.

The "Christian Advocate" of New York, while admitting that Utah has a right to send any senator they choose to the United States Congress, still feels that Reed Smoot ought to be rejected, because "he belongs to the hierarchy of the Mormon Church, and therefore that his relations to that church are such that he can not safely be trusted with this exalted and responsible position," because "to a great extent" the church exercises autocratic power over the votes of its members, and wields them as so many puppets to work its will; and because, as a fundamental principle of Mormonism is that its government is theocratic, his religion will always control his politics. Now all this may be true, but they apply with equal force against every Roman Catholic who is loyal to his church. There may be times, and in most matters, when the Catholics act absolutely independent, but wherever the safety or interests or welfare of the church is concerned, the political influence is sure to be thrown on that side, whatever the result to the nation.

TEMPERANCE.

THIS week we give our "Outlook" and "Home" departments mainly to the subject of temperance, as the subject is popularly treated. But this is not to say that from this view-point all there is of this question, or even the fundamental principles, are to be seen. The inspired Word enjoins us to "be temperate in all things," and this includes much more than abstinence from the ordinary stimulants and narcotics. The seeker after temperance matter in this paper will not by any means get it all without a careful reading of the article beginning on page 3, entitled, "It Is Written." Satan injected sin and death into this world by a play on the appetite of our first parents, and through perverted appetite ruin has run riot in the human family ever since. So Christ began at the point of appetite to overcome sin in the flesh. Thus the overcoming of the natural, physical tendencies by the power of the Spirit is the root of the temperance question. From this standpoint every issue of the SIGNS OF THE TIMES is designed to be a temperance number. When men, through faith in Christ, have "condemned sin in the flesh," by having fulfilled in them "the righteousness of the law" of God, the temperance question will be forever settled; and not till then. Any temperance effort not based on this Gospel principle can only be superficial and limited in its results.

A man was killed in a prize-fight at Colma, near San Francisco, Cal., on the 5th inst. It is not surprising that a man should be killed in this kind of sport, but there is a bad feature of the affair that is said to "startle" the board of supervisors of San Mateo County, and that is the fact that a number of recent "boxing contests" have been exhibited *without license*. This seems to be the horrible criminality of the business. To hammer men to death, or until they are unable to respond to call for a prescribed time, is deemed "legitimate" if only the parties have paid the required license. It is feared in sporting circles that "legitimate" prize-fighting has received a discouraging blow through the illegitimate affair that resulted in what can be expected in any "bout" of that kind.

The difficulty with much of the opposition of professed Protestants to Romanism is, that the opposers do not know what Romanism stands for. Many of these opposers are doing the same things themselves, but under other pretexts. When Protestants, so called, urge religious legislation in the name of Christ, the principle is just the same, and the effect must be the same, as when Rome urges the same thing in the name of "the church." Rome always maintained that the prime object of the state is to enforce the interests of "the church;" and when other churches call for state aid and state-enforced religious institutions, they take their stand on Roman ground. When they ask the state to enforce the observance of Sunday they ask the support of that which is distinctly Roman. Rome maintains, and logically, too, that when Protestants

acknowledge her authority to ordain a sabbath institution contrary to the law of God, they have no excuse for not accepting her authority in all doctrine.

The Fear of Man.—At a ministers' meeting in Providence, R. I., where about forty were present, a few years ago, one of the number presented the subject of "The Biblical Sabbath." At the close a tall, dignified minister, with a scholarly appearance, arose and said:

"Why do we ministers not tell the truth we know about this Sabbath question? We know there is not one particle of evidence in the New Testament that the Sabbath ever was changed to the first day of the week by Christ or His apostles. We know this, and yet we are afraid to admit it even to ourselves; far less would we tell it to our congregations. What are we afraid of?"

Then the speaker sat down, and not one of his brethren, either by look or word, expressed dissent from what he had said. They knew that he had spoken the truth.—I. J. Hankins, *Missionary in South Africa*.

Peanuts.—According to the *American Nut Journal* there are three hundred million pounds of peanuts grown annually in the United States, yet how few there are who know this. Three hundred fifty thousand acres of land are used and 170,000 persons employed in the industry. The yearly value of the crop is about eleven million dollars. Fifty years ago a few were grown in gardens; now it is cultivated very profitably in all the Southern States, California, Oklahoma, and Missouri, and to some extent in the Northern and Western states. It is said to be one of the very best of foods for cattle, and splendid for the land. What a blessing it would be if it would take the place of the tobacco crop that impoverishes the land more than almost all other crops.

A President of the United States, now deceased, once said that the best thing to do with a bad law was to rigidly enforce it until the people should demand its repeal. This was deemed a wise saying, by some people, especially by those who desired to see certain laws enforced that others deemed bad. The practise is based on the theory of doing evil that good may come. It is the doctrine of intolerance, the doctrine on which the Inquisition was built. Any law that infringes the natural rights of any individual ought to be repealed without appeal from the people. Law that does not protect the rights of the minority is unjust law.

A despatch from Amoy, China, February 9, confirms the report of the destruction of the English Presbyterian and Roman Catholic missions at Changpu, thirty miles from Amoy, by a mob described as having been composed of Boxers. The damage amounts to \$50,000. The American missions were uninjured. Details are lacking. The sentiment in the neighborhood of Changpu is hostile to foreigners, and it is considered strange that the American missions were not molested, as the boycott of American goods is strong there.

Christianity, true Christianity, never persecuted the Jews. True Christianity never persecuted anything. All the so-called Christianity which ever persecuted was its dead or dying form, barren of the power of God and seeking to civil power to supply its lack. But civil power can never do it; let the state attend to its own business. Each has proved a curse to the other wherever they have been united. True Christianity can rely on her Lord alone. She knows that He is all-sufficient.

The *Youth's Instructor* opens the year in splendid shape, and we should like to appeal to the young readers of this paper to send for a sample copy if you are not already taking it. Our monthly department barely touches questions which the *Instructor* will deal with fully. The address is *Youth's Instructor*, Takoma Park, Washington, D. C.